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WEEKLY REVIEW.

—AT the beginning of this century, there were ss than 2,000 churches in the United States. Now there are about 76,000. It may be well to ponder for a moment on this remarkable statement. t is a statement that has no parallel. Let it be considered that this extraordinary progress has been made without state aid. From the beginning the Unite States have been without any established religion. It does seem as though the great Head of the Church intended to show the other ns of Christendom how baseless is the unbeing notion that state aid is necessary to the tenance of religion. More than nine-tenths ese churches belong to evangelical denomina- . Who that reads the Scriptures carefully mpartially, either the Old Testament or the can fail to see that the Lord is very jealous anything that comes in to win away the confice of his people from himself, or that takes the e of trust in his own all-sufficient grace, or t is unfavourable to the manifestation of the th of his people? This thought breathes in all instructions given by the Master to his disles when sending them out to preach. Without th it is impossible to please God. Our mission the world is to get men to have faith, and in der to be successful in this, it is of sovereign imortance that faith should have its fullest exhibion in all our procedure. To the unbelieving orld, no kind of faith is so impressive as that hich looks to Christ for the supply of our temoral need; and nothing seems to them more unve faith than the arrangements whereby the inisters of a state-paid church obtain and enjoy heir livings. If a church is not such as Christ will care for and bless, state-aid may be needed for ts support; but it is better that such a church hould not be supported. If a church is, on the ontrary, a true church of Christ, there is not only o need of state-aid, but this will prove a serious indrance. Speaking on the very subject of conributions, Paul says to the Corinthians (2 Cor. x. 8), "God is able to make all grace abound towards you; that ye, always having all sufficiency n all things, may abound to every good work." hen Christians have everything done for them the state, they get very niggardly. Some time the papers told us about a squabble in Madras ching the payment of—what was it?—peon's belts something of that kind, which the congregaion of the cathedral thought Government should ay for, and which the Government thought the ongregation should pay for. We saw a notice the ther day of a church in America which not only ay's all expenses pertaining to its own worship, ut contributes annually 50,000 dollars to misonary and philanthropic purposes.

—ABOUT to proceed to church one Sunday orning, a gentleman in Agra (a Mr. Fuller), got ngry with his coachman, struck him on his head nd face, pulled him by the hair, and caused him fall. The man crawled into a neighbouring mpound, and there died almost immediately. he gentleman was found guilty of "causing what mounts to hurt," and was fined 30 rupees. The igh Court decided that the sentence was not ecially open to objection. We are very glad ed that the case has received the attention of e Governor-General. He has expressed his inignation in a minute tempered by no Indianized s of expediency:

"The Governor-General in Council would take this opportunity of expressing his abhorrence of the practice, instances of which occasionally come to light, of European masters treating their native servants in a manner in which they would not treat men of their own race; . . . . . he considers that this practice of resorting to blows on every trifling provocation should be visited by adequate legal penalties, and that those who indulge it should reflect that they may be put in jeopardy for a serious crime."

The High Court and the Agra magistrate are severely taken to task by His Excellency, who is evidently determined to use his influence to put a stop to this great evil. We feel that there was need of some such vigorous and weighty protest. For twenty years we have been writing about the necessity of more stringent action on the part of our courts and juries, where Europeans have caused the death of Natives. It has been a great grief to us to see that Englishmen allowed their class-feelings to blind them to the great culpability of this sort of violence, and either acquit or visit with nominal penalties men who had caused the death of their servants by beating them. It is a contemptible and cowardly thing to strike a Native when the physical force is all on your side. In the cases under consideration, the aim is not to cause death, and such a result is not expected; in fact there is no thought about it; the master is very angry and is determined to give the most forcible expression to his anger, the fear of retaliation not coming in to restrain him as it would if the offender were an Englishman. This thing has caused an immense amount of bad feeling in the Native mind, and has acted prejudicially in another way by abating the respect they would otherwise have for British justice and the Englishman's alleged love of fair-play. The Minute of the Governor-General will be criticized, of course. Some may impute to Lord Lytton a desire to curry favour with the Natives. It would be well for others if they would think the Natives worth trying to please. Nothing is more unbecoming in 'the dominant race' than to manifest a cynical indifference in this matter. We ourselves have hard things to say about the Natives sometimes, but we are not actuated by indifference or contempt. The facts in the case referred to, speak for themselves, however, and will, we trust, have an influence for good.

The *Bombay Gazette* strongly condemns the minute:

"Such a minute is calculated to excite strong feelings among natives against Englishmen, and to make them believe that even the highest courts of British justice in the land would have trampled upon their race, as represented by the unfortunate syce, if it had not been for the championship of the enthusiastic young Viceroy. Any minute written with such a tendency must be strongly condemned. If, again, Lord Lytton intended to dispute the law of the magistrate's court of Allahabad, it seems probable to us that the judges of the High Court, the magistrate, and the local Government were as trustworthy on the point as his Lordship."

With regard to the severity of the blows, the dead man was not there to testify, and people who are in the habit of striking, easily persuade themselves that their blows are quite endurable. The *Indian Statesman*, noticing this case, says that there was a shameful miscarriage of justice.

—THE *Friend of India* says:

"The work of seeking and saving the lost is the one which the ministers of reconciliation are called to join in with their Divine Lord. Such work can only be effectually done when prompted by a loving heart. Such work is really within the compass of human effort when that effort is divinely aided. Whenever it is done, it is accompanied by a manifestation of the tenderest human sympathy. The power of this sympathy is so great, its insight is so unerring, that it can read the signs of real penitence, and to this insight the Divine searcher of all hearts can trust when he authorises the words of pardon to be pronounced by human lips. There is also on the part of those who seek for pardon a need for this manifestation of sympathy. The sad souls of penitent ones crave it. Not only do they long for the divine assurance of forgiveness, but they feel that forgiveness is never so divinely assured to them as when it is pronounced by human lips quivering with the love and sympathy of the human heart. And this work of speaking peace to distressed souls, though formally assigned to those who are set apart solemnly for the work of the ministry, can be shared in by all."

No one can overestimate the importance of sympathy in those who seek to win souls. But the Scripture does not require us to rely for the assurance of our acceptance with God, on the testimony of another man. That other man may be an admirable Christian, but he is not infallible. We would not be satisfied if even an apostle assured us that our sins were forgiven. The apostles mistook in their judgments of men. No man can perfectly read my heart and absolutely determine that I have that to which God promises forgiveness. But the Lord Jesus knows a more direct way. He alone can thoroughly search the heart, and he alone can say to the suppliant, Son, thy sins be forgiven thee. The Holy Ghost is given for this very purpose. It is for him to shed the love of God abroad in the heart. By him we are sealed unto the day of redemption. He is the earnest. He is the witness. The servant of Christ makes known in words the conditions of our acceptance, and the Spirit of God notifies to us the fulfilment of these conditions, and our actual acceptance with God.

—R. W.'s letter is declined. We hope to meet P. B. K.'s wishes.

—BOMBAY has been profoundly interested this week in a polo match. Polo, we understand, is just another name for hockey. A number of officers have come all the way from Mhow, bringing their ponies with them, and different parties of Bombay gentlemen have met them on successive days, in rain and wind, on the Esplanade, to contend frantically with one another as to where a ball shall lie. A by-stander might suppose that a ball would be comfortable almost anywhere if let alone, but the frenzied combatants, instead of striking one another, strike only the poor ball, until from sheer exhaustion they are obliged to stop. What opinion the ponies have of the ball we can easily imagine. They cannot but conclude that it is some dreadful engine of destruction, threatening to desolate the world where it abides, and therefore to be hurled as far as possible from the places that now know it. We are not sure but that international strifes generally might be settled in some such way as this. Sedan and Sadowa battles cost an immense amount of blood, amputation of many limbs, the expenditure of countless millions or milliards. Might is not right; skill at polo playing comes as near to right as military force and tactics do; and equity would be about as well satisfied with the result, we suppose, as with the issue of great campaigns.

—A FRIEND has sent us the following:

We see in the *Indian Railway Service Gazette* an extensive advertisement of a "grand drawing of

prizes;" a "public lottery, for which he (the proprietor) has obtained permission of the Government." "31,000 tickets, at 2 Rs. each. 400 prizes." These prizes, as stated, amount to Rs. 48,625. So that the honest gamester publishes his intention to make Rs. 13,375 cash, in addition to the high value placed upon his bungalows. But as there are 31,000 tickets and only 400 prizes, of course 30,600 tickets are blank, and Rs. 61,200 are to be paid as fool's pence to the bewitching goddess of chance. It is interesting to observe that among the list of agents appears the "Manager, *Indian Railway Service Gazette*," all the rest, proprietor and agents, being Parsees. That paper is established to cry out the grievances and to promote the welfare of the "Christian employés of the railways in India." But here it lends its influence to a Parsee lottery which would gladly rob our hard-working railway men of 61,200 rupees' hard cash for blank tickets, while alluring the lucky four hundred toward the debasing influences of the gaming table. Would it not be better to "*have faith in God*"?

—Some startling intelligence has been received from Ceylon. The new Bishop of Colombo has taken away the licenses of the missionaries of the Church Missionary Society. We do not need the telegram to assure us that great opposition has been excited. We are, however, without particulars of the cause of disagreement, and we wait for these before making any remarks.

—The British Ambassador at Constantinople has replied to the question of H. M.'s Government regarding the alleged atrocities of the Bashi-Bazouks in Bulgaria. He does not deny the allegations, does not say that there were no such atrocities, but reports that the accounts were overdrawn, which might well be the case. We apprehend that there will be found to have been a very substantial basis of facts for the accounts. The question of Government relates (we believe) not to the accounts from which we quoted, but to some of a still more flagrant character published subsequently by the *Daily News*.

—We have not yet noticed the *Columbian Advocate*, a Lilliputian journal, published at Satara, "not weekly nor monthly, but occasionally," edited and *printed* by children, in a way that compares favourably with the work of some of their press seniors.

We venture to make the following quotation from the letter of a friend, a missionary, announcing the death of his little one. So many have their heart-strings wrung by the death of children, that the extract may be helpful to some:

"My dear wife and myself are enabled to confide in the wisdom and love of our gracious Lord, and we are comforted also by the knowledge that our little one has not been given to us in vain. Yesterday as we knelt together beside the lifeless form of our little one, my wife recalled to my recollection a circumstance which I had quite forgotten, and as it illustrates the fact that our Lord is still the hearer and answerer of prayer, I mention it to you. On the evening after the child was born, at family worship with the children of the orphanage, whilst thanking God for a living mother and healthy child, I was led to pray that through this little treasure, the mother might be taught to cherish more motherly tenderness to all the orphan children, but specially for the girls with whom she has most to do. On mentioning to her that I had made this a subject of prayer with the orphans, she was much struck with the fact, for, as she said, she loved the children and laboured for their good, but it had never occurred to her that it was possible to cherish towards them the tender feelings of a mother. But now that our infant boy is called away, she can bless God for the loan for many reasons, but very specially for this one—that it has been principally through him that she has been taught to cherish a deeper and more tender love for our orphan children."

We believe that many a child, taken away in its infancy, has been enabled to accomplish more than if it had lived and grown to man's state. Heaven is brought near, the powers of the world to come take hold upon the heart, the allurements of the world are seen in their emptiness, and the result is, the consecration of all the powers to God, and many years of highest fruitfulness. Let those whose children are spared to them, beware of making them an idol, allowing them to usurp the place that belongs to God only, and to withdraw from spheres of helpfulness and blessed activity.

Another missionary brother, also bereaved of a very dear child, says:

"The comfort which our Lord gave us directly from his Holy Spirit, was greatly increased by that which he sent us through the channels of fraternal sympathy from good brethren and sisters in Christ. I see now how the Lord gave us one so bright, beautiful and winning just for this purpose. "Who hath been His counseller?" He knows just how to get hold of hearts. Deep channels he cuts in the soul, only that more abundant grace may flow through the heart.

"Heaven is nearer and Christ is dearer
Than yesterday to me!"

THE REFORMED EPISCOPAL CHURCH.

After the revolution in America the English church there took the name of Protestant Episcopal Church. Although comparatively small in numbers—less than either the Baptists, Methodists or Presbyterians—all the differences of the mother church, high, low, broad, etc., have agitated it. These culminated in a separation in 1874, headed by Bishop Cummins; and the Reformed Episcopal Church was organized. This young church sent a fraternal delegation to the General Conference of the Methodist Episcopal Church which met in May last. Bishop Cummins, one of the delegation, delivered an address before the Conference, in which he states so freely the fundamental points of the new organization that we quote for our readers:

The grand principle enunciated by Peter before the Sanhedrim at Jerusalem—that we must obey God rather than man, has organized the Reformed Episcopal Church—loyalty to Christ before loyalty to the Church; loyalty to Christ before loyalty to rubrics, canons, and Church laws. When Wesley had to choose between saving souls and obeying the rubrics of the Church of England, he broke the rubrics to save souls, and went out to preach on the plains, in the fields, among the mines, and on the downs. And this has been our position.

We have come out of the old Church because loyalty to Christ required it. We were compelled, in that Church, to obey a canon which required us to deny the validity of the orders of every non-episcopal clergyman in the land; to close our pulpits against you; to place a brand of disgrace upon you; to say you should not sit down at our communion table; and sooner than deny our brotherhood in Christ we stand, to-day, free, though our freedom has been purchased at a great cost.

Then, again, another of Wesley's principles was the parity of the clergy. The parity of bishops and presbyters is one of our principles, that the bishop is not a superior order to a presbyter, that the bishop himself is but a presbyter, *primus inter pares*, elected to his office, not another order. He is still a presbyter presiding, and only a presbyter.

That principle has formed the very basis of the Reformed Episcopal Church. And, then, another principle. I have been very much surprised, of late, in taking up Wesley's Prayer-Book—pardon me if I tell you about Wesley's Prayer-Book, for I know some of you don't like prayer-books, and I will not think the less of you for that—but in taking up the Prayer-Book of Sunday Service for Methodists, I found, after revising our prayer-book, and after publishing the revised edition, that it bore an exact likeness to that of Wesley; that he had gone through the English Prayer-Book, and had expurgated everything favoring hierarchy, sacerdotalism, saints' days, absolution, priesthood, baptismal regeneration, and validity of episcopal orders, so that the Sunday Service for Methodists in the United States might be used in the Reformed Episcopal Church to-day, and half of our people would not know the difference.

Then, again, a mightier than all the great principles on which this Church stands, is a protest, a heroic protest, an earnest, living protest against the base restriction of apostolic succession; the dogma that bishops rule by divine right; that bishops have the power to communicate the Holy Ghost to their successors through their hands, and that, without that succession (prelates communicating the Holy Ghost) there is no church, no ministry. It is in protest, in living protest, against that baseless fiction, that we have taken our stand; and I think, to-day, that if Methodism had done nothing else but demonstrate the baseless character of this dogma, she would have done the work of God. Am I understood? I repeat, the work of your Church has been to demonstrate the baselessness of this dogma. What is that dogma? That the Church of Christ exists only where apostolical succession exists; that without that succession there can be no gifts of the Spirit, no church of God, no grace. What has Methodism done? By the testimony of these men, you are out of the succession. You have not received the Holy Ghost by the laying on of the prelates' hands, and yet have done all the work the Holy Ghost ever designed men to do! Brethren, all the work Christ ever intended his Church to do you have done—every work that Christ created and founded the kingdom of God to do: the ceaseless conversion of souls; the sanctification of believers; the building up great, noble, holy, fruitful Christian lives; the grand record of Christian missions, girdling the globe—for I read in the report of your bishops that one of their number had actually girdled the globe of missionary tour, filling the world with missions. These are the fruits of the Spirit, the marks of the Holy Ghost; and Methodism to-day may say to these millions, throughout the globe, in every land on which the sun shines, and every shore on which the ocean beats: "If I am not an apostle unto others, doubtless I am an apostle unto you, for the seal of my apostleship are ye in the Lord." Brethren, you have the succession; you are in the succession; thank God! the only true succession—the succession of the faith of the apostles, the succession of the spirit of the apostles, the succession of Christian love. You trace to-day your succession straight to Christ, without the intermediation of Apostles' hands. You are baptized with the Holy Ghost, and God has given you this seal of his blessing upon you in answer to this charge of those who would unchurch and excommunicate you.

We have been asked to explain the seeming discrepancy between the words of John the Baptist in Math. iii. 14 and those contained in John i. 21. In the latter passage John, speaking of Jesus, says:

"I knew him not; but that he might be manifest to Israel, therefore am I come."

In Matthew, when Jesus comes to be baptized, John says:

"I have need to be baptized of thee, and comest thou to me?"

Does not this language imply that John knew Jesus? How then could he say I knew him not?

In one sense John knew Jesus the son of Mary, his mother's cousin. Although the two families lived in different parts of the country, John must have been made acquainted early in life with the very remarkable way in which his birth and that of Jesus were connected. It is true that there was nothing about Jesus, by name, in the angelic announcement to Zachariah; John was to be the forerunner of the Messiah; but who was the Christ, was not told him. An intimation was, however, given to Elizabeth that Mary was to be the mother of the Christ. But thirty years had gone by. Jesus had continued pursuing his humble avocation of carpenter. John might surmise that Jesus was this chosen one. But he could not have that positive knowledge which would enable him authoritatively to declare him to be the Christ, until, after his baptism, he heard the voice from heaven. So that when Jesus came to Jordan, John knew enough of Jesus to justify him in using the language of Matt. iii. 14, but had not that positive knowledge of his Messiahship which would have enabled him to announce him openly; this he obtained after the baptism. It is probable that John and Jesus had not met for years before this. Jesus was living in what was then a comparatively remote province. John belonged to the priestly order. In the providence of God this non-acquaintanceship of theirs, made the testimony of John the Baptist more impressive.

The Bombay Guardian.

SATURDAY, JULY 22, 1876.

PRIESTS AND SACRIFICES.

A writer in the *Ckr. Intelligencer* (Calcutta) asks:

"Why do Evangelicals object to call their clergy 'Priests?' And why do they make it heresy to consider the Lord's Supper as a *sacrifice?* Strictly, I know, there is no true atoning sacrifice save that of Christ Himself, which was offered once for all upon the cross. The ministers of the Levitical dispensation offered what were *called* sacrifices, but there was of course no real atoning merit in them: 'it is not possible that the blood of bulls and goats should take away sins;' they were sacrifices only because they prospectively showed forth the one great sacrifice of Christ. But has not the Lord's Supper precisely the same claim to be called a sacrifice, only with this distinction, that it shows forth the one great sacrifice as a past event, while the Jewish offerings showed it forth as a future event? Of course, if the term *Sacrifice* is admitted as applicable to the

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Lord's Supper, it follows that the term *Priest* is applicable to the minister who, in celebrating that Supper, shows forth the Lord's death."

This is a specious and plausible argument, but it will not bear the test of Scripture. The writer quotes from the Epistle to the Hebrews, and it is to that epistle we naturally turn for light on the subject. We find in ch. v. a contrast between the Aaronic high-priest and Christ; in ch. vii. a contrast between the priests of the old dispensation and Christ; the subject is continued in chs. viii. and ix.; the Mosaic sacrifices are placed in contrast with the one sacrifice offered by Christ. In ch. x. we have the conclusion:

"Every priest standeth daily ministering and offering oftentimes the same sacrifice which can never take away sin: but this man, after he had offered one sacrifice for sins, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." 11-14.

Here we have the many sacrifices of the old dispensation contrasted, not with many sacrifices of the new, but with the one ever-sufficient sacrifice of Christ. There is no correspondence traced between the priest standing daily and offering sacrifices, of the Old Testament, and the priest standing daily and offering sacrifice under the new dispensation. We have indeed a change of the priesthood, but it is from the Aaronic priesthood to that of Christ. Theirs was a changeable priesthood; they were not able to continue by reason of death; one passed away and another came; but Christ's priesthood passes away from mortal men to an immortal Saviour. "He, because HE CONTINUETH ever hath an unchangeable priesthood." "He is made forever after the order of Melchizedek." "After the power of an endless life." "He ever liveth to make intercession." "Such a high-priest became us, who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins, and then for the people; for this he did once when he offered up himself." (Ch. vii.) From the Apostle's argument it is abundantly evident that the reason why the believer under the old dispensation needed to approach God with sacrifices, was that Jesus had not yet appeared to offer up the one all-sufficient sacrifice for sins. As we find that even up to the time when Christ was betrayed into the hands of sinners, his best-taught disciples did not understand the necessity of his death, it is evident that the worshippers who offered the Mosaic sacrifices supposed that in some way or other these obtained for them acceptance and the pardon of sins. When offered rightly, God accepted of these, until the Lamb of God should appear. No parallel can be drawn between their position and ours. The necessity for their sacrifices arose, not simply from the fact that the time had not come for the one ever-sufficient sacrifice, but from the fact of their ignorance. They did not know, and could not know, of the efficacy of Christ's death, and had their daily access to God on the ground of their sacrifices when these were offered in a right spirit.

Christ is the Same yesterday, to-day and forever. He is with his people even unto the end of the world. In him they ever have access to the Father. The blood of Jesus is a propitiation for their sins and for those of the whole world.

The antetype of the Lord's Supper, if we are to seek any, is to be found in the paschal lamb. The command was given to all the congregation of Israel, and to the priests (Ex. xii. 3), to take for each house a lamb, kill it, sprinkle the blood on the door-posts, roast it and eat it. Moses called for the elders and gave them the order for the whole people. Not a word is said about priests in Exodus xii or elsewhere in the books of Moses, in connection with this feast. The head of the family or some delegated member slew the lamb. When the Israelites had entered Canaan, the animals were slain at the tabernacle or at the temple; still it was the designated member of each household that slew the lamb; all that the priests had to do with it, was to receive the blood, which was then conveyed to the altar and there sprinkled, and the fat, which was then burned, the animal was taken to the house to be eaten.

It is to go back to the beggarly elements, the rudiments, the inadequate and unsatisfactory conditions of the old dispensation, to attempt now a Christian parallel to the Mosaic priests and sacrifices. In all that is said about the Lord's Supper in the N. T. (which is indeed very little), there is nowhere the slightest reference to priests or sacrifices.

CASTING DOWN IMAGINATIONS. V.

THERE is a measure of uncertainty about the things of religion. How can one be sure that there is a heaven and a hell? that there is to be a judgment? that when a man dies, his spirit lives on? About things that we have seen and handled we have no doubt; we know that they are real. But when we turn our attention to religion, everything seems so unnatural, so far apart from our ordinary life, so unreal, so dubious. And then, see what a chaos religious opinion is. How many conflicting ideas religious people have! It shows that there is a great deal of uncertainty about the whole thing; men are making guesses; one guesses one thing, another guesses another. So it seems to be the best plan to have nothing to do with it.

You desire absolute certainty. Do you get it in your rejection of religion? You wish to avoid uncertainty; do you avoid it when you turn to infidelity? In the very nature of things, infidelity must have elements of uncertainty; you have no positive basis for it. You would need to have a revelation from God assuring you that infidelity, and particularly your form of it, was true, before you could get rid of uncertainty: but the very supposition involves an absurdity; a revelation to teach you that there is a revelation!

One of the parables spoken by Christ may perhaps help us to understand this whole matter. A certain householder planted a vineyard, hedged it, digged a wine-fat, built a tower, and then let it out to husbandmen and went into a far country for a long time. At the time of the vintage he sent for the fruits; but the husbandmen would not surrender these; and when the servant insisted that they should do what they had agreed to, they became annoyed and beat him and sent him away. The master sent another, and they dealt still worse with him. A third servant they wounded; others they killed. The landlord sent his own son; even him they put to death. We notice particularly in this, that the landlord went away to a foreign country and was there a long time. The husbandmen chose to forget that the vineyard belonged to another; they wished to have it all for themselves; they said to one another,—We do all the labour of cultivation; we tread out the grapes; why should the fruit of our labour go to another?—and then they began to act as though they were independent. They accustomed themselves to the idea that the vineyard was theirs; the landlord was not in all their thoughts. When the servant came with his demand, it was a most unwelcome attack upon their conceit of independence; it seemed to them unnatural and unreasonable, and it did so because they had been continually ignoring the landlord. And so with regard to all who appeared to urge the claims of the master. Having tasted of independence, having accustomed themselves to think of the estate as theirs, they resisted stubbornly all demands, and the more urgent these became, the more violent was their opposition.

God created man for happiness. He has given him the use of many powers, but with the intention that these should be used in a particular way, the only way in which either man's happiness or the honour and glory of God could be secured. But sin deceives man with the idea that the best thing for him is to act independently, without regard to the will of God. Perhaps if the master of the veneyard had sent for a bunch of grapes merely, they would have conceded it; they wanted to be interfered with as little as possible. So men are willing to pay a certain measure of external homage to God, but they will not yield him their hearts and lives. They will be their own masters. They wish to think of God as a long way off. The Gospel requires that man should give up the idea of his own independence; this involves a recognition of his guilt, and strips him of his imaginary righteousness. It was much pleasanter for those husbandmen to think of themselves as the owners of the vineyard, and their anger was excited when the master's claim was asserted, because it impugned their authority. So it is with men when the Gospel comes to them. God means it for their salvation, but they have the idea that the service of God is bondage. There is on the part of man a strong bias, indisposing him to recognize the claims of God. But he has a conscience, and cannot get rid of it, and under the constraint of this, he is led to do many things, either formal imitations of what God requires, or distant and unsatisfactory approximations to it. A few, however, do recognize the claim of God, acknowledge their own sin and unworthiness, and receive in Christ pardon and a new nature, and joyfully live for God.

Thus we see how it is that there is so much divergency in the religious views of men. They are fighting against God, and strongly biassed against the recognition of his claims; but conscience constrains them to make a show of obedience, or to substitute something of their own for that which God demands. The uncertainty which hence arises, is not at all connected with the revelation which God has given, but results from man's opposition to that revelation, and his determination to have as little to do with it as possible. Nothing in the world is more explicit or clearly defined than the Gospel; and nothing in the world is more demonstrative than the evidence which goes with the Bible when it is not confronted by the self-will and bias of man's heart. The people of God are they who receive the Gospel in its simplicity and entirety; and there is no people in all the world more united than they are; they will lay down their lives for one another, though separated on minor points by denominational views. "Except a man forsake all that he hath, he cannot be my disciple," says the Master. Now there are multitudes who have not reached this point of self-renunciation; divisions among them and uncertainty in their views, are not arguments against the gospel of Christ and the people of Christ.

GLEANINGS IN EPHESIANS.

Your loins girt with truth. vi. 14.

To put on truth seems to men like putting off armour: To be girt with truth, is to be willing that the facts regarding yourself be known, to have done with disguise, to throw away altogether that power to which men so instinctively cling, the power of shielding your thoughts and your life from observation. To the natural man this seems like nakedness and utter defencelessness. But the Spirit of truth, who leads us to rely on the truth, will cause that truth to be victorious in our behalf. It shall be the best of girdles to us.

The breastplate of righteousness.

In Thessalonians we have the breastplate of faith and love. Righteousness here means our conformity to the will of God. The testimony of a conscience void of offence towards God and man, *mens sibi conscia recti.* In the presence of this, evil shrinks back abashed, and temptation often hides her head. Who is he that will harm you if ye be followers of that which is good? This armour of God, is the gift of God; our breastplate is from heaven; Christ made of God unto us righteousness. Branches in this vine, the character of the vine appears in the fruit of the branches.

Feet shod with the preparation of the gospel of peace. 15.

How beautiful upon the mountains are the feet of them that bring glad tidings, exclaimed the evangelical prophet! How welcome, how gladdening their advent! how joyously will they surmount the intervening difficulties, to bring to the captives the announcement of emancipation! But unhappily the captives of sin love their chains better than the freedom which the Gospel bestows. Instead of cordially greeting the messengers of the Gospel of peace, they repulse them with scorn and contempt. Then, perhaps, the messengers lose heart, and shrink from their task. They must put on the Gospel shoes. Their feet will be in trim for their errand of mercy when the love of God for sinful man is shed abroad in their heart, and they are constrained by Christ's love for sinners. They realize that Jesus has all

power in heaven and earth, and faith assures them that his word shall not return unto him void. The precious seed may seem to be lost in the clayey soil, but shall surely, some day, yield its golden harvests.

Ye shall be able. 16.

Twice before, in this call to arms, we have this good word 'able': 'that ye may be *able*.' There is ability here for all that need it; the ability that God giveth. There is with the believer unlimited, invincible ability; he is not only more invulnerable than Achilles ("that wicked one toucheth him not," 1 John v. 18), but he has "power over all the power of the enemy" (Luke x. 19). Christ indeed says, I send you forth as sheep among wolves, but happily the Shepherd, a greater than David, is with the sheep always, even unto the end of the world.

Fiery darts.

The most fiery and formidable of these darts, is the suggestion of past failure. Faith prompts the reply: I failed because I was not fully trusting in Christ; I have Christ as I have faith, and I now trust solely and wholly in Him who is able to succour them that are tempted. He shows me how he quenched these fiery darts. What is written, is the question, and the answer to this is victory.

The helmet of salvation. 17.

"For a helmet the hope of salvation," we read in Thessalonians. But hope in the New Testament is not used in the weak sense of our English word, implying a measure of uncertainty, but means conviction of good to come. Assurance of hope means assurance of good to come. Expectation comes nearer to the meaning. Nothing less than such assurance will be a helmet to us on the field of battle. We must know assuredly that Christ will accomplish that which concerneth us, and we shall then be nerved for the conflict. As this is heaven's own armour, warranted to give victory in every conflict, to endue it, is to put on certainty of success. Moody and Sankey had it on when they came to England in 1873. When only four persons attended their prayer-meeting in York, the fiery darts began to come thick. But they had a good helmet and a good shield.

The sword of the Spirit.

The believer may not maintain a merely defensive attitude. He is to do something more than hold the fort. He is hardly safe unless he is aggressive. He must carry the war into the enemy's camp. The word of God embraced and uttered by faith is the sword of victory, because the Spirit that gave it uses it. There is nothing more lifeless than the word of God when the heart is without faith; just as all the light of the sun is powerless where there is no eye to receive its pictures. The word, faith, the Spirit, these three agree in one. With the sword the feeblest child of God may pierce to the dividing asunder of soul and spirit, and pierce the heart of a Goliath in worldly wisdom. Do Christians know that such a sword is given to them?

CORRESPONDENCE.

THE SECRET LEAKING OUT.

To the Editor of the "Bombay Guardian."

SIR,—In the quiet station of camp T——— there is a white-and-blue bungalow built by the Ancient Free Masons for a lodge. In the compound is a neat building, about as large as an English kitchen. Passing by the other day, I observed the door of this building open. Upon a table just inside I saw two or three dozen black bottles, about ten inches high. Now if we can discover the use of those bottles, it may unravel the cause of the attraction of the lodge-room. Can it be that a part of the initiatory ceremony is walking over rolling bottles? Or are they the bowls of a galvanic battery whose shock warms the Rough Ashler into submission to the symbolic chisel? Or is it possible that they contain some mysterious liquid whose potent spell passes the love of woman and of home? Have the Masons discovered the fountain of youth? At least, can we not by careful inquiry from shipping agents, cartmen and coolies trace those bottles to their origin, and so gain a clue to that

"———mysterious, glorious scene
Which to discord bids defiance?"

TALIB UL ILM.

Dr. Theodore L Cuyler gives the following valuable rec'pes for securing sunshine in the soul:—"1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. Working for Christ always brings heart health. 4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It turns tears into rainbows."

—Truths hang together in a chain of mutual dependence; you cannot draw one link without attracting others.

Epitome of News.

SATURDAY, JULY 15.

—*Word and Work:* "The Earl of Cavan gave an address on Sunday afternoon last to a large number of young women at Kilburn Hall, and preached there at night. The continued labours and consecrated life of this honoured servant of God, should prove a stimulant to others amongst the higher classes to yield themselves to God and their lives to His service."

—Mr. Henry Varley writes:—'I am sure you will rejoice with me in the gracious recovery vouchsafed. A lengthened season of rest and seasonable change of employ has greatly helped me. I have been farming, felling trees, looking after stock, and spending my time in the open fields, and the fresh keen air has been most invigorating. I have not felt so well for the past four years. I have been able occasionally to take home services, and am now resuming constant ministry at the Tabernacle. Last Lord's Day was a season of much blessing, and the evening saw many deeply impressed by the Holy Spirit's power in the testimony of Christ Jesus. Next Wednesday we have a joyous service. Fifteen friends will confess Christ Jesus by baptism. The Lord willing, I hope to be permitted to preach Jesus each Lord's day in June, and I would ask the earnest prayers of my fellow-believers that this spared life and restored strength may be fully given to Him. Surely His presence has been very graciously near to one of the least of His servants, and in clearer apprehension than ever can I say, "All things work together for good to them that love God."'

—Ned Wright, of the Christian Workers' Mission Hall, writes:—"The owner of the land upon which Camberwell Hall stood, has very kindly given us permission to erect our tents on the ground for Gospel services every afternoon and evening for one month, commencing on Whit-Monday at three o'clock. There is little doubt but what thousands who attended the memorable services held last year, and who are still undecided, will avail themselves of this opportunity to hear again the glorious Gospel of the grace of God. We are anxious, therefore, that Christians should pray earnestly that a blessing may be poured out upon this effort. Robert Paton, Esq., R. C. Morgan, Esq., Dr. Donald Fraser, Rev. J. Wigner, and Ned Wright, will conduct the opening services. A few only of the seats are provided, but we need about 800 more, or the means to buy them."

—The Anglo-Christian Union.—Particulars are to hand as to an interesting work of grace at Lahore, and the work is spreading to other parts. Mr. Donaldson Rose writes from Saharanpore, where he preached on the 16th April:—"There had been a series of meetings going on for a fortnight under Mr. Nelson. A very hopeful awakening had taken place. I met with several; and there are many old and young Europeans and Eurasians who have been awakened or converted, or greatly quickened, at this time. . . . I preached at eight a.m. and six p.m. to full and attentive congregations. Some were very much interested and impressed." Mr. Wm. J. P. Morrison writes from the same place in the midst of the fortnight's services:—"We began here on Tuesday. At the first meeting on Tuesday evening, seventy-four were present. On Wednesday I was absent, but the power of God was most manifest; so say several. Even Mr. Nelson was surprised. He says even the Lahore movement was nothing like that of Wednesday night here. On Thursday, at five p.m., he held a children's service, and at six, one for adults, till nearly eight. Then almost the whole of the large congregation stayed to the after-meeting, and the house was not emptied till near nine. Old and young feel anxious for their souls.—*Times of Blessing.*"

—*Times of India;* Suez, June 30: "The plains of Egypt were illuminated during the middle of last month (the 1st, at 8-30 p. m.) by a meteor, which was plainly seen at Cairo, Ishmalia and Suez. It appears to have arisen from a south-easterly direction. However, it was observed by the officers and passengers on board the Rubbatino Company's s. s. Australia, 250 miles from Suez down the Red Sea. The report of the explosion was heard all over the country, and sounded louder than the discharge of a park of artillery. It is said to have shaken Ishmalia. The town of Suez was lighted up for nearly ten minutes (!), the streets and houses being as distinctly visible as in broad daylight. This peal of heaven's artillery caused the terrified Arab population to flock *en masse* to the mosques for the purpose of prayer, thinking that the day of judgment had arrived, or that some dire calamity was about to happen in Egypt. The death of the Sultan of Turkey was connected by the natives in some inconceivable manner with this phenomenon."

—Same: Mr. J. C. Purcell, Mookhtear of Mussoorie, is charged with breach of trust and cheating in connection with the Roman Catholic lotteries. He is bailed on Rs. 5,000.

—Same: From a private letter we take the following extract:—"Great interest is being manifested in Crooke's radiometer, which shows the motive power of light. One or more can now be seen in nearly every optician's shop window in London, and the little instruments spin round unceasingly with a beautiful regularity of motion; one of them may be exposed to the full blaze of the sun, and turns merrily round, while another, placed in some shady corner, moves very slowly."

—The *Rangoon Times* remarks that leprosy exists in British Burmah to the extent of one in every 600 of the population.

—*Bombay Gazette;* Kurrachee: "A number of Kojahs nearly murdered one of their castemen on a public road because he was stubborn enough to discard H. H. Aga Khan as his saint. Five of the would-be murderers have been on their trial. One has been sentenced to seven years' imprisonment, the other to shorter terms.

—The Rajah of Tanjore left a large illegitimate offspring, and the marriage of these children costs the Madras Government a small sum of money. They have applied to the Madras Government for help, says a contemporary, and with the concurrence of the Secretary of State for India, a grant of Rs. 1,000 has been sanctioned in each case under the distinct condition that "no such aid would be continued beyond the present generation."

MONDAY, JULY 17.

—*Bombay Gazette:* "We regret to have to report a melancholy case of suicide by a European which occurred about 2 o'clock on Saturday morning at Mrs. Taylor's Hotel in the Fort. The deceased was Mrs. Elizabeth Harriett Clayton, wife of Mr. Clayton, of the Royal Navy, at present commanding H. M. ship Rifleman, now lying in Bombay harbour. She was 28 years of age, and was married to Mr. Clayton only four years ago. She arrived in this country in May last, since which time she had been living first at Matheran, and at Mrs. Taylor's Hotel subsequently. The husband telegraphed to her from Bombay in April last, and as the message was quite unexpected, and as she never thought of coming to this country, it is supposed to have excited her a great deal. She had told her husband that, on her passage from England, a feeling possessed her that she would jump overboard; and she told him two or three times in Bombay that she thought her head was going. She often said that she thought she had lost her religion, and for this she seemed to be much depressed in spirits."

While her husband was sleeping, she cut her throat with a razor in the bath-room, and some hours seem to have elapsed before it was discovered.

TUESDAY, JULY 18.

—In a second long letter on the silver question, in the *Bombay Gazette*, Mr. Kittredge advocates the following: "An import duty on silver entering India at 8 annas per oz., this duty to be remitted, or a portion of it, so that the duty shall not bring the cost of any importation when made above 1s. 10d. per rupee. My object is to make the silver cost laid down in India, not less than the equivalent of 1s. 10d. per rupee."

—*Bombay Gazette*, Nagpore: "The treasure found a short time ago at the cotton mill works at Nagpore has, on examination, I am informed, turned out to be 1,100 gold mohurs, and of so ancient a date that they can scarcely be classed among any known coin."

"A shocking accident took place on the G. I. P. Railway on Saturday last, about a mile from the Tanna station. A labourer in the Company's employment, was walking along the rails of the line, to his work, when a train approached from behind, and although the alarm-whistle was sounded loudly twice, he never even looked round, but was run over by the train and literally cut to pieces."

—*Times of India:* "The news that Prince Charles of Roumania has commenced mobilising his troops, and had addressed the Great Powers, claiming not only virtual independence, but an increase of territory, shows that the troubles of Turkey are really only beginning. Such a step would not have been taken by the Hohenzollern Prince without the concurrence of the Berlin Cabinet acting in accord with that of St. Petersburg."

—An instance of the extraordinary sagacity of elephants is given in a Rangoon journal. It seems that the Karens have a practice of 'storing their paddy

in baskets placed on the forks of trees at a height of 30 feet from the ground. The elephants are not slow in discovering this fact, and as the trees are too large to be thrown, the marauders provide themselves with long bamboos stripped of their branches and leaves—a skilful application of which to the baskets in question, seldom fails to bring down their contents to the ground.

—A sermon on Auricular Confession, by Rev. Chs. Gilder, is reported in the *Times of India*: The preacher thus concluded: Brethren, your best security against the danger of any return to the system of habitual private confession, which our Church has deliberately excluded from her formularies, is to practise for yourselves the much-neglected duty of self-examination, and, without reserve, to confess the sins thus brought to light to our Lord Jesus Christ. It has been very truly remarked that the man who has never searched his conscience, has never really confessed his sins at all; and I may add that he is just the man in danger from the system which practically undertakes to relieve him of that task, by doing it for him, in the catechizings of the Confessional. Above all, my brethren, pray that the Holy Spirit may enable you, in some measure, to see sin as God sees it. And if through His blessed leading you are brought to witness concerning yourself, "I have sinned against the Lord," be assured that He will also enable you to feel yourself forgiven for the Saviour's sake. For as we are taught in the text, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

—*Deccan Herald:* "A great many deaths from cholera have occurred at Punderpore. The pilgrims are now daily returning from thence. It is stated 200 residents at Punderpore have fallen victims to cholera, besides those from among the pilgrims who died. We have heard of cases of cholera in part of Poona."

—Two persons were more or less burnt in Behar by the bursting of an ice-machine taking fire.

—*Indian Journal*: Considering the abnormal proportion that produces suicidal mania, there has been much speculation in the constantly steady number of suicides that occur year by year in the Indian population. In the reports of the Registrar-General, the attempt to distinguish suicides from other violent deaths was first made in the year 1858, when 1,275 cases of suicide were returned. It is true that the annual number of suicides in England and Wales have since 1858 slowly, but steadily, increased to 1,592 in 1874. If, however, the increase of population in these 17 years be taken into account, we shall find that the proportion has been remarkably constant. The annual number of suicides to 1,000,000 persons living, was equal to 67 in each of the three quinquenniads ending 1864, 1869, and 1874."

—*Indian Chr. Herald:* "An eminent Bengali member of the legal profession in Calcutta, took upon himself the other night, at a meeting of educated Bengali gentlemen, to distinguish *true* from *Christian* morality. In standing up for exceptions to the law of truthfulness, he remarked: "Christian morality would doubtless revolt against the compromise, but true morality would sanction it." He was naturally pressed to explain the antithesis thus suggested between *true* and *Christian* morality—a suggestion which appeared the more inexplicable, as a relaxation of the obligation to speak the truth, was, in the same breath, called a compromise. And the explanation to which he ultimately responded was, that *Christian*, in the contrast, could not mean *the reverse of true*, but only what, in his estimation, would be '*too high to be practicable*.'"

—*Advance:* "The first general conference of the Methodist Church in this country was held in Baltimore, May 27, 1776. The one hundredth anniversary of that occasion was duly celebrated, Saturday last, by the General Conference now in session in the same city. Bishop Ames presided; Dr. Lanahan read the minutes of that first conference; Bishop Simpson and Mr. Matthews delivered centennial orations, both of them eloquent alike in statistical and rhetorical figures. Neither of them erred on the side of excessive denominational modesty. Still it was a glorious history they were called upon to review—an important part in the common religious history of our common country."

The only thing that could make it glorious is the blessing of God, and this might well be spoken of in terms of gratulation.

Wednesday, July 19.

—*Word and Work:* "Our Lord promises a reward for a cup of cold water given in His name. A well-known working man, residing among the poor in the East of London, in the year 1863 commenced giving poor fatherless children five and six dinners per week with his beer and tobacco money, and so successful has been his enterprise, that his advance of salary allowed him during the past year to give 840 dinners to poor fatherless children, and 250 teas to poor widows."

"Dr. Eadie, the well-known Biblical scholar, has been called home to his rest. His name is familiar to every Bible student, on account of his excellent edition of "Cruden's Concordance," his series of valuable commentaries, and his recently-issued "History of the English Bible." He was sixty-three years of age, and had laboured in the ministry of the Word since 1835; when he was appointed pastor of the church in Cambridge Street, Glasgow."

—A missionary at Oroomiah, Persia, says remarkable changes is taking place among the Mussulmans, who show an anxiety to converse with any Christian they can find. Many go to Deacon Pera, at the Bible Bazaar, for Christian instruction—sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries.

—Father Chiniquy publishes another hundred names of French Canadians who have given up their connection with the Church of Rome.

—Mr. M'All's mission in Paris continues to prosper. Three new stations have recently been opened. The attendance of workmen is very large, and cases of conversion numerous.

—Eight hundred children from Mormon families on the rolls of the Methodist Sunday-schools in Salt Lake City, is ominous for the future of the latter-day religion.—*Christian at Work.*

—*Times of India:* "We regret to hear there has been a slight outbreak of cholera during the last week. The first cases occurred amongst some pilgrims that returned to Bombay on last Saturday week from a pilgrimage to Punderpore. They arrived apparently in good health, but they were soon stricken with the disease, and many of them succumbed to it. On last Saturday a number of people living in chawls just off the Tardeo Road, were attacked, and in all nine of them died."

—In the case of Moylan *vs.* Billimoria for defamation of character, the defendant has been committed for trial before the High Court.

—*Bombay Gazette:* "There is nothing new under the sun, so the spiritualists have only, probably, found some old superstition which they have dressed in modern clothes. The following account of the invocation of the spirits of the departed, is from a Bangalore paper:—'Every Coorg family offers a sacrifice to its departed ancestors once a year. It consists of a cock offered upon a stone devoted to the Karanas or heads of families. Another sacrifice named Kola, is annually performed with devil-dancing. At these kolas, the Coorgs beat drums and sing verses in commemoration of their ascestors. Those who are to be possessed by the spirits wear masks, and buckle on swords. As they sing of their deceased relation, his spirit seizes them, and they speak as his mouthpieces. To each spirit a sacrifice is offered of a cock and a bottle of spirits, which his representative drinks, in order to fortify himself for future exertion during the night.'"

—At a meeting of the Garrison Temperance Association, at Colaba, on Monday evening, General Gell presided, and presented medals to the men who had kept the pledge twelve months, and cards to those who had kept it six months. The General claimed one of the medals for himself, and it was pinned to his coat by one of the soldiers' wives. Major MacCausland gave an interesting address, and several others followed him.

—*Overland Mail*, June 30: "Mr. Alderman Hadley and Mr. Alderman Nottage have been elected sheriffs of London and Middlesex.

Pembrokeshire has returned Mr. Bowen, Conservative, by 1,882 votes to 1,608 for Mr. Davies, the Liberal candidate.

It is said in Vienna that a Russian prince has sent Prince Milan half a million of roubles. A declaration of independence has been issued by Bulgaria."

—*Times:* "To outward appearance we have before us the spectacle of a little state venturing on a perilous struggle. The Servians are but 1,200,000; they occupy an inland territory, surrounded on three sides by provinces directly subject to the Sultan. They have no port, and are consequently shut out from that intercourse with the trading world which has supported so many a belligerent. They are not rich nor enterprising; the people are poorly educated, and to the fastidious nations of the West, their civilisation seems very imperfect. They feed pigs, they tan hides, as their fathers have done before them for generations. Since their independence they have done something, but not very much, to open the country and increase its resources by the making of roads."

—*Advance*, June 1: "Mr. Moody has come back to Chicago. How long he will remain here we cannot say; but at least until the dedication of his Tabernacle. If his welcome home to the principal scene of his former labors is not a noisy one, it is with a kind of gratefulness and rejoicing that will best express itself in the downright zeal with which the people stand ready and eager to co-operate with him in any evangelistic work which he may begin here. It is plain to all who knew him well, that Mr. Moody has, during the past two or three years of his absence, grown. This has come about, not merely from his contact with men of all ranks and all sorts, nor from the nature of his public labors, but equally from his contact with the Word of God. It is a marvel how he *studies* the *Scriptures*; and after that, it is no marvel that he has wonderful success in impressing its truths and its spirit upon others. He has a positively impassioned love for it. If he does not spend the time to read many books, it is because, for him, he knows a better way of getting at the best thoughts of many minds, by means of conversation."

Thursday, July 20.

—The Parsee widow and a Hindoo woman, convicted of having murdered the child of the former, have had their sentences commuted to transportation for life.

—Speaking of Mr. Fuller's case the *Times of India* says: "Some forty years ago the late Henry Edward Goldsmid, of the Bombay Civil Service, struck down and killed the sheristedar of his court, with a bridle he happened to be examining while the unlucky sheristedar was making, what his superior considered, a false report. He was tried in Her Majesty's Supreme Court on a charge of manslaughter, and being convicted, was fined—one rupee."

—Same: The Calcutta Chamber of Commerce has resolved, with very few dissentient voices, to memorialise the Government on the question of the exchange. The second resolution passed, called upon Government to follow the example of Holland and other European states, by taking exclusively in its own hands the purchase of silver for mint purposes. Hitherto the Government has been compelled to issue any amount of rupees or currency notes against silver bullion taken to the mint by private individuals, charging only two per cent. for an operation that is at present suicidal."

"Dr. Caldwell, one of the recently appointed Madras bishops, is so ill that it is thought he will have to resign his appointment. Canon Duckworth is also very ill, and it is doubtful whether he will be able to accept the valuable living of Baddington just offered to him, on its vacation by Dr. Moorhouse, the newly-elected Bishop of Melbourne."

—Miss Harriet Martineau's Memoirs have been printed for some time, the publication being delayed till her death.

—*Deccan Herald:* "We regret to hear that last mail brought the intelligence to Bombay of the death of Colonel Robert Johnstone, lately in command of the 1st Grenadier Regiment, who only retired from the service last year. Col. Johnstone was very much respected and loved by his brother officers, and the native officers and men of his regiment looked upon him as the father of the regiment. He was almost the last of the type of commanding officers that used to be so common in the days of John Company—those who lived in and for their regiments."

—*Madras Standard:* It was stated some time ago that one Justus Joseph seceded from the Church Mission Society on the west coast and set up a church of his own. This worthy has a following of twelve thousand souls. The Cochin papers state that the Church Mission Society cannot find any one of its mission agents to withstand the efforts made by the Josephites to obtain members. Justus Joseph, some time ago, propounded the doctrine that he was chosen to be the leader of the people in Malabar in matters of religion, and when Bishop Gell went to Malabar and signified his intention of meeting Justus Joseph and conferring with him in matters relating to the church, he positively refused to see his lordship.

A banquet of a novel character will be given at the Crystal Palace on July 11, says the *Overland Mail*, the chief feature of which will be the entire absence of every kind of alcoholic drink. The movement, we believe, emanates from the temperance party, though it will be thoroughly catholic in its spirit and not confined to any class of people. The dinner is to be a most sumptuous affair; and fancy drinks, aerated waters, ices, milk, &c., will supply the place of alcohol. Mr. Samuel Morley is one of the prime movers in the scheme, and Dr. B. W. Richardson, M.A., F.R.S., has consented to preside.

Friday, July 21.

—*Bombay Gazette:* "Mr. Collins's theory about the origin of landwind, windstroke, or paraplegia in horses as it is more properly called, seems to be corroborated in many ways. In a memorandum on the subject which he drew up for Government, he pointed out that this affection was caused by some diseased seed, either in grass or grain. When Mr. Collins was in charge of the Poona Veterinary School, he distinctly traced the disease under which the horses then suffered, to the dry grass (a kind of rye grass) they were eating."

—Deaths last week, 370.

—Fall of rain, Fort, 21 inches; Byculla, 26; a good deal below the average.

—The Victoria Museum in Bombay has been entered by night and plundered. The parties (Mahomedans) have been arrested, and property valued at Rs. 2,254 recovered.

—Large districts in China are threatened with famine.

—Every once in a while we get a streak of light like the following. One is ready to ask if it were not well to make a rule that a prisoner should never be left alone with the native police: Some extraordinary stories are related in the Mussoorie paper, which, if true, would seem to show that in Raipore, in the Central Provinces, one's life is at the mercy of the police. A woman, it would appear, was lately arrested by the police under a charge of burying her new-born child and concealing its birth. The accused, on being produced before a magistrate, confessed to her guilt, was committed to the sessions, and the judge, accepting her admission, and without any further enquiry, sentenced her to be hanged. The sentence was confirmed by the Judicial Commissioner, and on the 12th of June last, the woman was told that the sentence would be carried into effect on the 19th, but lo! on the 14th, she gave birth to a male child. The consternation of the officials can better be imagined than described. They all proceeded to the jail and asked the unfortunate woman why she had confessed to the crime, her answer was that she had been forced to do so by the police. A short time previously, in the same district, a man was put on his trial for the murder of his wife. He admitted the crime, was committed to the sessions, and sentenced to death, and while he was lying in jail waiting the confirmation of the sentence, a petition was presented *by his supposed-to-be-dead wife*, praying for his release! In this case also the police, it is said, had tortured the man to confess.

—The s.s. Clive, which arrived in harbour yesterday, from Liverpool via the Canal, reports the loss of three seamen. One was washed overboard, and two died of heat applexy, after coming out of the stokehole. Thermometer, 140 degrees.

—A Calcutta paper says: "After the usual evening service on Sunday, at St. Saviour's Church, Wellesley Square, a *Te Deum* was sung in thanksgiving for the appointment of Dr. Mylne to the see of Bombay."

Miscellany.

—In the *Missionary Herald* Rev. S. B. Fairbank thus writes about the Mahars of the *Deccan*:

The Mahars, excepting those who, by becoming farmers, artisans, etc., have ceased to be really Mahars, subsist, as far as they can manage to, on the gifts and leavings of the cultivators. They have their duties. At least one must always be in attendance at the village gate, or at each gate if there should be more than one. Others must be ready to carry the baggage of government officials, and others who are travelling, and to run with messages, act as guides, collect the dues to government, sweep around the houses of their special patrons, etc. etc. If they receive anything for these duties from the parties aided, it is regarded as *bakshish*. Their *pay* consists of what they call *haks*. Each evening the gate-keepers go from house to house, calling out *zohar*, which is their term of salutation to those above them. What is left of the family meal (often it *was* a good deal) is given them, and this is divided among those who work for the present year for the village.

"If an animal dies they must haul it away, and they get the skin, and eat the meat of such as they regard clean. The hog is unclean to them, though the Mangs eat pork. They do not even remove the hides of horses and donkeys. In harvest they go from threshing-floor to threshing-floor, and from field to field, and claim a portion of the unthreshed bundles of grain. They also get a meal of roasting ears now and then, before harvest; and they, in company with the whole population, eat great quantities of green *gram* (cicer arietinum.) This is begged or taken. They are allowed to gather grass, and such weeds as cattle will eat, from among the growing crops. These they bring on their heads to the village and sell to the villagers or travellers,

"Since I came to India thirty years ago (the thirty years will be completed next September), there has been constant struggle and litigation between the cultivators (Kunabis) and Mahars with regard to these *haks*. Of late the magistrates utterly refuse to interfere, referring the Mahars to the civil courts. Many judges decide against them; and if they get their case in court, it is almost impossible to secure the execution of the decree so as to make it really advantageous. Probably half of the cultivators do not give *haks* at all, and the rest give far less than they used to.

"It has been well known for a long time, that Mahars would poison cattle with arsenic, both for the meat and hide, and also to coerce the cultivators who refused *haks* of other kinds. For two or three years many cattle that died have been sent for examination by the medical officers of government, and a large proportion have been found poisoned with arsenic. Now, in many cases, the cultivators refuse to give carcases to Mahars. Some demand back the hide. Some give their dead animals to Mangs, or bury them themselves. So the *haks* of the Mahars have gradually faded, till there is little left but the name. In some places they have continued to do their ancestral work for several years, with no compensation, hoping that government would interfere, or that somehow the good old times would come back.

"Last year there was great mortality among cattle. A peculiar plague prevailed, in which the meat became green in spots, and offensive, even before death. Many cattle died of it at Dedgaw, and the Mahars were charged with being the authors of this mortality. In vain they said that their own cattle died of the same plague, and that the meat was of no use to them, as it was not eatable. The belief of the villagers was that the Mahars killed the cattle by sorcery, in order to frighten them into giving their *haks* regularly aud fully. They refused all *haks*, forbade the Mahars to gather grass, etc., in the fields, and refused to employ them to plow or watch grain fields, in any way. They have persistently held on in this course till the Mahars are starved out, and must go where they can find work and food. It is a transition state with the Mahars of many villages. I think, as the final result, the Mahars will take a higher place in the social scale, and will improve as they become less dependent; but the present is an unfavorable time for running educational and Christian institutions as if they were established. Really very little is *established*."

The Rev. Baba Padamanji thus speaks of the churches visited by him in that region:

"We greatly enjoyed visiting them all, and felt great satisfaction in seeing their condition and habits of living. Calling to mind the class from which this people came out, and comparing their former with their present condition, the difference appears like that of the sky from the earth. The Mahars and other castes esteemed low, which follow the Hindoo religion, are oh, how dirty, how lazy, how ignorant and immoral! And when those very persons come into the Christian religion, how different they appear! Their polite ways, their respectful behavior, their knowledge of God, their faith, their loving words, etc., fill the mind with satisfaction. I do not say that their improvement is in every way complete. The smell of their old habits and customs is still perceptible, but they are trying to remove it entirely.

"The pastors of these churches are fairly educated. It is fair to say that their education is as good as is usually attained in the government vernacular schools, and, besides, they have acquired sufficient knowledge of the theology of the Bible for their work among the villages. They are pious and virtuous. They secure respect and weight among the Hindoos of their villages. I write this advisedly. Their houses are small, but neat and clean. They are careful to dress neatly, though they must live economically."

Thanet Guardian, June 10:

"On Sunday morning, the Archbishop of Canterbury preached at St. John's Church, his text being the 1st epistle of Corinthians, 12th c., 1st. v.—"Now concerning gifts, brethren, I would not have you ignorant."

"The right rev. prelate said, in order that we might not be ignorant as to spiritual gifts, the Church had set apart that day for the especial enforcing on the minds of the faithful, of the doctrines connected with the Holy Spirit. The world was very ignorant of spiritual things; and it was that want of appreciation of spiritual things generally, which made men unwilling to receive, or, at least, neglectful of, the teaching of the Gospel on the subject of spiritual gifts and of Him who was the giver of them. Worldly men had no understanding, and feeling, and appreciation of spiritual things; the things that were seen, and heard, and felt;—the material world, with its thousand wonders, and the common occupations of our every-day society, were enough for the generality of worldly men. Even the teaching of those who ought to know better, who professed to be the guides of the age, and to unfold to us the latest discoveries of philosophy, had combined, with the hardness and carelessness of the human heart, to deny that there were any spiritual influences at work amongst us. After commenting upon the teaching of Apollos, at Ephesus, as recorded in the Acts, his Grace said it was not above 60 years, or 70 at the most, since in the general teaching of the Gospel in this country, there was almost no allusion to the influence and working of the Holy Spirit of God. Men would not altogether forget it, for it was written in the creeds, and was worked, as it were, into all the collects. Let us be thankful for the inestimable blessings which we enjoyed in the Prayer Book, and in that well-ordered arrangement of service, whereby, year after year, every Christian doctrine was forced upon our attention. It was for a small band of earnest men to raise the Church from the deadness into which it had fallen, as to that and all vital Christianity. He thanked God we were now reaping the benefit of their self-denying exertions; but he was afraid that, even now, it might be said of the teaching even of good and earnest men, it had in it too much of the spirit of Apollos; and though they knew distinctly, for their own salvation, the great truths of the Gospel, those truths were too little brought before their people in all their fulness with the power to reach the conscience and to stir the soul. If we believed our creeds and the doctrine of Whit-Sunday, we should all, through our lives, recognise the presence, power, and personal work of the Holy Spirit of God; but, then, if we were to have any real conviction of that spiritual operation amongst the people of God for the salvation of souls, how much must our thoughts be occupied, not with the things seen and temporal, but with the things unseen, which were eternal. High up in the sky, when we looked on a silent night to the orbs that moved there, should we not believe that there, instinct with God's presence, were millions of living beings? and, far beyond all mortal creation, should we not believe that there was a spiritual world where God the Father dwells, and where the Lord Jesus Christ was on His right hand? And did we not all feel and know, in our better moments, that all the highest impulses of the soul came direct from that spiritual world, and that the Lord who died for us, sending to us, according to His promise, the Holy Spirit, to comfort and to guide us, fulfilled in every earnest, honest Christian heart the promise which He gave, making all good men to become better through the working of the Holy Spirit of God?"

Selections.

PROCLAMATION OF RELEASE.

BY DR. TALMAGE.

[The following are the most interesting from Dr. Talmage's most recent discourse in which he reviews his seven years of ministry at the Tabernacle:—]

"At the end of every seven years thou shalt make a release."—Deuteronomy xv. 1.

Seven is the favourite number in the Bible. Seven days for the week. Seven fat kine for Pharaoh's vision. Seven years of service that Jacob may win Rachel. Seven rams' horns to blow down the walls of Jericho. Seven golden vials. Seven last plagues. Seven thunders. Seven candlesticks. Seven stars. Seven churches. Seven loaves to feed the thousands. The lamb with seven horns. The woman with seven devils. In a book where this word "Seven" is such a favourite, I am not surprised to read, "At the end of every seven years thou shalt make a release." It meant that all debts should be cancelled at that expiration—all bonds, all mortgages, all notes of hand; and borrowed money should be as though it had not been borrowed. Yonder is a Hebrew who has been toiling for a long while under debt. His neighbour meets him, and says, "What's the matter with you this morning?" "O," he says, "have you not heard the news? Seven years have gone by, and from all my financial obligations I have a release." What a paradise for villains and idlers, you say. Such a law in our time would encourage indolence and improvidence, and it would be the death of all good enterprises.

My text was intended as an especial law to the ancients and prefigured to all ages Gospel forgiveness. The fact is that the world is loaded down with a debt which no bankrupt law or two-thirds enactment can alleviate. The voices of Heaven cry, "Pay! pay!" The nations reply, "We can't pay." Men and women are frantic with moral insolvency. What shall be done? A new law is proclaimed, from the throne of God, of universal release for all who will take advantage of that enactment. And as at the end of every seven years the land of the Hebrews was thrown into transports at the wiping out of all unpayable debts, so this morning, at the close of seven years of my ministry in Brooklyn, I wish that this whole audience might be exhilarated at the thought of

RELEASE FROM ALL SIN,

release from all trouble, release from all fear of death.

In the first place, my friends, why will you carry your burden of sin any longer? You have added pack to pack until no desert dromedary ever groaned under such a freightage. You have aggregated the sins of childhood and youth and old age. There are those here who are looking over the almost interminable column of their spiritual and moral deficit, and they feel like crying out in despair. Leave the caravan of iniquity in the desert; throw away your

account-book; quit your reckoning. Hark! from the throne of God the proclamation, "Thy sins and thine iniquities will I remember no more." Release! signed in tears, sealed in blood, written on heavenly parchment, recorded in eternal archives. The black ink of the indictment is written all over with the red ink of the cross: "The blood of Jesus Christ cleanseth from all sin." Cut loose the cables which hold your transgressions, and let them fall off. Spiritual, infinite, glorious, everlasting release! "Blessed is the man whose transgressions are forgiven and whose sins are covered."

Is not this theme appropriate for my seventh anniversary sermon? These seven years have been momentous years to us. From being almost the smallest we have grown by the help of God to be by far the largest church on this continent. Seven years ago, our congregation could have almost been accommodated on this platform. But what hath God wrought? Every one of the seven years had its burden and release. The first year of the seven, we had to enlarge the old church, which is now the Lay College. The second year, we built a Tabernacle. The third year, it was all burned down! The fifth year, we wandered about homeless. At the beginning of the sixth year, this house was dedicated to the Lord. All this work went on under the worst financial pressure this country has ever known. As to the future, I have no fear. In financial respects, the Lord will be with us. How do I know it? I know from the fact that He takes care of His Church.

What about the religious condition of our church, without which all else would be a failure? During these last three years, we have stood amid a mighty and prolonged awakening. Hundreds and thousands of souls have come here into the kingdom of God. Our audiences have been gathered from all quarters of the globe. We have never drawn in the Gospel net but there was in it a multitude of souls, some of them uniting themselves with our church, others going to churches and other lands to tell what here was done for their souls. We could not have dreamed this, seven years ago, when I came at the call of nineteen people. Certainly I have not achieved it. Certainly, you have not achieved it. The Lord has done the work.

The impression had been abroad in many of the churches that in order to get an audience, it was necessary to relax the more rigorous teachings of the Gospel and not say much about man's desperate and dying need, and but little about the necessity of regeneration, nothing about the black doom of finally incorrigible. This church is a refutation of that theory. It proves that the people will come to hear the Gospel; that they are ready to hear anything the Bible has to say to them. My word is, to those young men who are about to enter the Gospel ministry, preach the whole Gospel, hit whom it will, affront whom it may, and you will get an audience. Men may get mad and go away, but they will be so mad that they will keep talking against you and that will send a great many people to see what a desperate case you are; and whether it be in western log meeting-house or city cathedral, your services will be thronged. The plain, unvarnished truth is itself a star, an excitement, a God-enkindled sensation; and when the Lord makes a sensation, it is a healthy sensation.

The Church of God is sick of scholastic hair-splitting and didactic saw-dust, and "physics and metaphysics, hyperphysics and hypophysics," and wants bread to appease hunger, and salve to cure wounds, and light to lighten darkness. Give it a fair chance, and the warm-hearted and enthusiastic religion of the Man of Nazareth will be the most popular in the earth. All human inventions to create spiritual light are only unclarified kerosene—explosive and deathful—while this old Gospel is the noonday sun, whose smile is the world's illumination and harvest.

THE STANDARD TAKEN.

A battle was raging, and a messenger came up and said to his General: "General, we have taken a standard of the enemy." The General kept on talking with another officer as though he did not hear it, and the messenger said again: "General, we have taken a standard of the enemy." The General did not seem to pay any attention to it, until the third time the messenger cried out: "General, we have taken a standard of the enemy." The General looked back and said: "Then take another." Forgetting things that are behind, let us press onward to those that are before. Let all your past achievements for Christ be as nothing compared with what you will yet do. Take another standard. Win another castle. Gain another victory.

But what is our programme for the coming years? It is about the same line of work, only on a more intensified and consecrated scale. Ah, we must be better men and women. You must be better. I must be better. Why, see how time gets away! If a man build a house or a factory, and he forget to finish it, and he goes away, and after a while says to himself: "There, I forgot to put that pin in that rafter," or "I forgot to adjust that wheel," he can go and make up for his neglect. But, my friends, if we leave our work on earth unfinished, it is unfinished for ever. We cannot touch it up again; we cannot come and re-adjust anything that we have left undone, or done wrongly, and for that reason I say, be busy! My first word of course is to those whom I meet today face to face, but my word also, as I have never yet addressed them, is to that other multitude, that one million four hundred thousand souls to whom these words will come through phonographer and the printed page, you dwellers on the banks of the Shannon and the Clyde and the Thames and the Tiber, as well as on the banks of the Alabama and the Ohio and St. Lawrence; you dwellers in New Zealand and Australia; you toilers in American mines and English workshops, and the pastorless flocks in destitute regions where this message shall be read, I charge you in this anniversary discourse, to accept this Gospel, which is the solace for all grief, shelter for all temptation, pardon for all guilt, a downy pillow for all dying beds. I shall never see you until your face and mine shall take on the radiance celestial.

You have written me many letters that I have not had time to answer. I have answered them now while in this anniversary discourse, I pray to God for the eternal salvation of that unseen multitude. Come and repent, if you are still unpardoned. Come and rest, if you are still weary. Come and rejoice, if you are still disheartened. My impenitent friends, I have tried in all these years to invite you to the Lord Jesus Christ. What will move you at last in this respect? Will it be the death of father, mother, husband, wife, son, daughter—the scattering of your worldly fortunes—protracted sickness, or will it be the Gospel call? A clergyman said to me some time ago: "I really feel that I might have saved that lost child." I said: "What do you mean?" "Well," he said, "great trouble came upon me, and I felt called to be a Christian; but I put the matter off. God came with another great trouble and asked me to come and put my trust in Him; but I rejected Him again and again and again. Last of all, He came and took my child, and then I yielded my heart to God, and I really think, sir, that if I had attended to the matter earlier I might have saved that lost child." O, compel not the merciful Lord to harsher instrumentalities. Let it be the touch of love rather than the blow of calamity. Your soul would burst into an uncontrollable weeping if you could only realize what Christ has done to win and save you.

A REMARKABLE INCIDENT.

Forty years ago a miner perished by the falling in of the mines. He was to have been married the next day. Not long ago some workmen came along and they exhumed the body of the miner, which, by some strange chemical process, had been kept in a state of preservation for forty years—perfect preservation—the cheek healthy, the hair black. The miners knew not who it was. The comrades of this dead miner had all passed away.

But after a while an aged woman, with grey hair, came and looked upon that petrified miner, and threw herself upon him, and poured forth her grief in the endearing terms of forty years ago. The passing years had whitened her hair; but they did not seem to have changed his body at all, and it is said that the hardiest miners, as they stood there watching that tender meeting, completely broke down. But, my hearers, there is a more wonderful scene today. Oh, you dead and buried in trespasses and in sins—ten years, twenty years, forty years buried in trespasses and in sins—Christ, this morning, with more than a woman's love and tenderness and compassion, throws Himself upon your soul petrified by sin, and cries: "'I have loved thee with an everlasting love; and yet your lips do not speak, and your ears do not hear, though all Heaven looks on in amazement. Dead! May the Lord of the resurrection arouse you.

Now, on the last page of the last leaf of the book of this pastoral year, I record this call to immediate repentance, and then I close the book and I hand it to the angel of the judgment, not to be opened again until in the day of a crumbling earth and a flying heaven.

MESSRS. MOODY AND SANKEY.

St. Louis papers to han drecord large meetings held there by the evangelists, which "have perhaps caused," says the chronicler, "the greatest excitement in religious circles the city has yet witnessed." It is stated that at the opening meetings there were 10,000 people present. Mr. Moody discoursed to the Christians from the first chapter of Joshua, of the qualifications for successful service—courage, enthusiasm, and love. These were the themes on which he was wont to dilate with such force and unction in our midst, but in Mr. Moody's hands they are ever fresh, and certainly the need for such exhortation is both constant and universal.

Mr. Sankey delighted and touched the people of St. Louis by his singing of such well-known favourites as "The ninety and nine," "What shall the harvest be?" "Prodigal child," &c., &c. We are glad to find that our brethren are still preserved in full vigour of health, and are being owned in their work wherever they go.

GOD'S COMPLETED PICTURES.

BY REV. THEODORE L. CUYLER.

If any one had looked in upon Raffaele while in his studio working out the first rough draught of his immortal "Transfiguration," he might have seen nothing that was attractive. Vague outlines or coarse blotches of paint were all that the canvas could yet show of the world's masterpiece of art. The artist himself would say to his visitor "Wait until the picture is done; it will be beautiful in its time." The time to see it was when it hung, in its matchless lovelihood, above the dead master's coffin at Rome.

In like manner, if our Heavenly Father would condescend to explain His mysteries of providence to His suffering children, He might say "Everything which I do is beautiful in its *time*." But the time has not yet come. "What I do thou knowest not *now*, but thou shalt know hereafter." The present trial is not joyous but grievous; nevertheless, afterward it worketh out the exceeding weight of glory. God bids us wait and see. The unsightly outlines of His providences which so perplex and distress us, will yet stand out in the light of eternity as masterpieces of wisdom and of love. Now we see His work only through a glass darkly. We cry out in our afflictions and call God cruel. Why that terrible loss came upon us—why that coffin was brought into our doorway—why that little crib was emptied of its treasure—why that long sickness defeated all our plans—why our staff was broken—all these things are more than our poor selfish hearts can understand.

God's only answer is—"All things work together for good to them that love Me." Wait and see the picture when it is complete. It will be beautiful by and by. Some of the colors are very dark now; but they will be only the background for His grace to stand out firm in hues of flaming gold.

The right time to pronounce upon the pictures of Providence will be that "great day of the Lord" when all mysteries will be cleared up, and the final purpose of every trial, and every temptation, will be as apparent as the sun at high noon. While God is chastising us here, we are pretty sure to err and scan His work in vain. Like old Jacob in his loneliness, we moan out "All things are against me." Jacob sang quite another tune when he discovered that the loss of Joseph and of Benjamin were but the stepping stones to the preservation of all his house in Egypt. The completed picture of God's providence was so beautiful that the old patriarch gazed at it through tears of gratitude.

Now this is the real meaning of that oft-quoted passage in the Book of Ecclesiastes, "He hath made everything beautiful in its time." The verse does not refer mainly to the beauties of external creation, but to the spiritual beauties of God's treatment of His own children. God's designs—like that colossal Exhibition-Hall at Philadelphia—are, for a time, concealed by the scaffoldings. When the design is wrought out, the scaffoldings are removed. I conjecture that one of the richest joys of heaven will be to study the wonderful providences of our loving Father. Then the scaffoldings will all be swept away, and we shall see on every column and frieze and architrave the glorious inscription—*God is Love!*

Brethren, let us possess our souls in patience while God's chisel is at work upon our souls, even though it cut sharp and deep. He knows what blemishes need to be clipped away, far better than we know ourselves. An eminent Scotch artist once said to me, "I never show my half-finished pictures to bairns or fools." What better proof can we give that we are both "bairns" and fools when we vent our peevish complaints against the file and the hammer and the chisel which God is using upon us? Again, we say Wait and see! God is carving for eternity. Heaven will be the illimitable gallery for the exhibition of the paintings and the sculpture which His divine skill is designing. O how beautiful will that workmanship be in its time!

The eye of Powers saw the "Greek Slave" imprisoned in the marble before his chisel touched the block. The eye of Raffaele saw the "Transfiguration"

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before he put the first stroke on the canvas. The omniscient eye of our Father sees the perfected characters of all His saints before the converting, chastening, sanctifying processes begin. If dark colors are needed, He will paint them in; if sharp blows are needed, He will not spare the hammer. It will be worth ten thousandfold more than all the suffering it costs us, if God can fashion such unsightly sinners as we are into the "beauty of holiness."

FREE.

BY MARGARET BOTTOME.

A few moments ago I heard an unusual noise in the parlor below the study where I was writing, and, on inquiry, found that a little bird had flown in, and the children were trying to catch it. They wanted to know if mama would let them put it in a cage. I soon told them "no," for I have no fancy for caged birds. In a few moments they brought the poor little frightened creature to me, and as it lay in my hand, I anticipated the pleasure it would soon enjoy in finding itself in God's free sky.

But just then a little finger touched it, and it flew to the top of a book-case. I opened both windows, but, alas! instead of going out into its native air, it flew for refuge from one thing to another, leaving the mark of blood as it dashed itself first against one thing, then another. And here I sat longing to save it. Again and again I said, "Poor birdie, if you would only let me save you!" but as my little boy remarked, "It don't understand your language, mama."

At last I did what alone could save it, which was to throw the dark shadow over it, and then, when perfectly helpless in my hand, I took it to the window, and in a moment it was on the wing, joining the songsters I imagine it thought it would never sing with again, as it beat about my room.

It is no new thing to get a lesson from the birds; they are wonderful teachers to me. How often have I thought of Madam Guyon, confined in the Bastile, singing,

"He caught and bound my wandering wing,
But still He stoops to hear me sing."

But as I looked at the stains of blood from my poor little frightened bird, I could but remember the suffering in the past, from not seeing the way out into perfect liberty. God wanted to save me. He wanted to hear the glad song of a soul on the wing; but oh, the blindness! the trying to find rest where God had said no rest could be found. God made me for Himself, for boundless, eternal life; and He opened the windows, and said, "Seek your native air!" yearning with unutterable longing to save me. At last I became so helpless and so tired, I allowed God to do as He liked—ceased trying to save myself, and He saved me. Oh, the joy of freedom, the delight, the freedom of the soul! How soon He can bind up the wounds and heal the broken in heart! and thus set free, we sing:

I lift mine eyes, the cloud grows thin,
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am His—
How can I keep from singing?"

—(*Zion's Herald.*)

TELEGRAPHIC NEWS.

London, 14th July: A most influential deputation of 40 members, representing 571 gentlemen, waited this afternoon at the official residence of the Foreign Secretary of State, for the purpose of urging the neutrality of England in case of a general war. Replying to the address Lord Derby said that he concurred in its object. Her Majesty's Government had refused to accept the Berlin Memorandum, because any compromise was unfeasible and unacceptable by the Porte and the insurgents. The fleet now in Besika Bay was not there to take the initiative, but because England and the embassies of all countries were wishing to be armed so as to prevent a massacre of their subjects. A general war was most improbable; France and Italy were not intending it; Germany and her people had no direct interest in war; England won't go to war; the position of Austria was peculiar, but her own self-interest dictates peace; a powerful party in Russia desires a Slavonian empire under Russian guidance and influence, but that party was not in power; the Czar was a sincere lover of peace, the state of the Russian finances and the extent of her recent conquests in Asia were also reasons for Russia not wishing war. His Lordship confirmed the Reichstadt telegrams as to the policy of non-intervention to be followed by Russia and Austria, and added that nothing would be done without the consent of the Great Powers. England was striving to restrain the conflict to its present limits; he would impress that view on others, and had no doubt of success: he only desired fair play; he could not help the decay of Turkey; England has guaranteed against murder, not against suicide and sudden death; mediation will be offered if an opportunity offers, which may be at hand shortly.—Papers relating to the Extradition Treaty with the United States have been presented before Parliament. Lord Derby, in a despatch to the Washington Government, dated 30th June, intimates his readiness to consider a new and enlarged treaty between England and America.—The Suez Canal papers have also been presented in Parliament. Colonel Stokes in his report states that the general condition of the Canal is better now than it was in 1874, and that the channel in its present state is ample for many years. The Bravo case is exciting considerable interest, and a second inquest has been opened.—The Turks again attacked Saitschar on the 12th; there were many killed in this engagement. The victory is claimed by the Servians. Some further fighting has occurred near Gatzko.—A general short-time movement in the mills has taken place, and wages are being reduced.

Paris, 14th: The Duc DeCazes, in a speech before the Chambers, has declared that the policy of France was solely domestic and pacific, and one of non-intervention in Eastern affairs.

Vienna, 14th: Austria has closed the port of Klek.

15th: The boiler of Her Majestys ironclad Thunderer has exploded during a trial-trip at Spithead. Twenty-five persons were killed and fifty-three injured.

Bucharest, 16th: Roumania has commenced mobilising her troops and has called out the reserves. Prince Charles in a memorandum to the Great Powers claims virtual independence and the cession to Roumania of the Delta of the Danube from Tultcha downwards.

Vienna, 16th: Prince Milan, in granting an interview to the newspaper correspondents, denied being instrumental to Russian designs, but that he was fighting for the emancipation of Bosnia and Herzegovina.

London, 17th: The cause of the explosion of the boilers on board H. M.'s ironclad Thunderer, has not at present been ascertained. Thirty-four deaths have occurred from this explosion.—The Agricultural Bureau reported the condition of the American cotton to be healthy.

18th: The Deutsche Bank has been authorized to deny the reports that there have been large sales of the stock of silver held by Germany: the available stock is stated as being under £400,000 with a probable eventual surplus of £7,500,000.—Obituary.—Major-General Henry J. Barr, Bombay C. S., and Lieut.-General Sir Robert Walpole, K.C.B.—The Hon'ble Lord Henry G. Lennox has resigned his appointment in the Ministry, in consequence of his connection with the Lisbon Steam Tramways Company.—Latest telegrams from the seat of war state that the Turkish forces at Nissa, Pirot, and Belgradjik are converging on Alexinatza and Nikita. The forces in Herzegovina have reached Blagai, close to Mostar, without being opposed.

19th: The reply has been received from the British Ambassador at Constantinople to the question asked by Her Majesty's Government relative to the statements set forth in the *Daily News*. Sir Henry Elliot reports that the accounts of the atrocities committed in Bulgaria have been overdrawn, and that the insurgents themselves appear to have initiated them. The Porte has sent a commissioner to summarily punish the offenders.—In the House of Lords last night, the Marquis of Salisbury, replying to a question of Lord Stanley of Alderly, said that he must decline to recommend any changes in the examination of candidates for the Indian Civil Service.

Constantinople, 19th: The health of the Sultan is reported as precarious.

Bucharest, 20th: A Roumanian circular explains that the mobilisation of her troops is not intended to be warlike, but that the object is to strengthen her frontier corps.

Constantinople, 20th: A grand council of notables has been held here under the auspicies of the Porte, at which some elaborate reform schemes have been promulgated.

PASSENGERS SAILED.

Per P. and O. Str, *Hydespes*, 14th July (additional):

For Southampton.—Mr Sleigh, Mr Jas Thompson, and Surgeon-Major H S Smith.

For Brindisi.—Louis Forbes, Esq, C S.

Per P. and O. Str. *Tanjore*, 21st:

For Southampton.—Mr and Mrs Gullett, Mr and Mrs Eldridge and child, Mr William Gilbert, Major Mackenzie, Mr E L Hunt, Capt H A Hobson, and Mr F D Platts.

For Brindisi.—Col and Mrs W T Bowen, Mr D F Addis, Mr R A Lloyd, Capt Woodward, Col and Mrs Willoughby Osborne, and the Revd W H Bray.

PASSENGERS ARRIVED.

Per P. and O. Str. *Malwa*, 18th:

From Southampton.—Mr G F M Grant, Mr Lumsden, Capt and Mrs C M Beynon, Capt and Mrs Pollock, Mr Bedford, Mr Beresford, and Mr Sorabjee Eduljee.

From Brindisi.—Mr H Prinsep, Genl Hardinge, Mr Josephs, Major T Wakefield Mr E C Morgan, Mr J McGregor, Mr J W Chisholm, Mrs Gamble, Col and Mrs Playfair, Mr and Mrs Banyard, Mr J A Bourdillion, Mr and Mrs Watson, and Major W R M Holroyd.

Domestic Occurrences.

DEATHS.

FRANCKE—July 8th, at Kamptee, Mrs M Francke, the wife of Apothecary Francke, of the G. I. P. Railway.

BLIGHT—July 13th, at Byculla, Bombay, Charles Alfred, the only son of Mr. C. and Mrs. A. Blight, aged 1 year.

POKE—July 18th, at Kirkee, Ethel Marianne, only daughter of G. H. Poke, Esq., aged 5 months.

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